

THE TRAINING OF MIND AND WILL

W. TUDOR JONES

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OF MIND AND WILL

BY THE SAME AUTHOR

The Making of Personality

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THE TRAINING OF MIND AND WILL

BY

W. TUDOR JONES

M.A., PH.D.

WITH FOREWORD BY

ALEX HILL

M.A., M.D., F.R.C.S.

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1920

DEDICATED TO
THE TENS OF THOUSANDS OF OUR
SOLDIERS AND SAILORS
OUR INDUSTRIAL WORKERS AND Y.M.C.A. GATHERINGS
TO WHOM I HAD THE
PRIVILEGE OF LECTURING FOR TWO YEARS
FOR WHOM I HAVE A WARM AFFECTION
AND FROM WHOM I HAVE LEARNT
SOME OF THE MOST
IMPORTANT LESSONS OF MY LIFE

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FOREWORD

IN the course of my duties, as Director of Education in England for the Y.M.C.A., I first met Dr. Tudor Jones at a camp in Nottinghamshire, where I listened to a lecture on Civics to a large audience of new recruits. They were lads of eighteen collected for the most part from mining villages. His audience followed him with close attention whilst he talked to them of Values. Evidently he was telling them things which they wished to hear. It was equally clear that the General and his Staff felt, as I felt myself, that the things about which he was speaking were things that it is desirable that every one should understand. Dr. Tudor Jones is a trained philosopher who has the rare gift of seeing problems from the point of view of those to whom they are absolutely new, and of presenting the fruits of philosophy in the familiar language of everyday affairs. In this little book he has reproduced the substance of innumerable lectures in much the same form in which they were delivered. The least trained mind can grasp the surface meaning of every sentence. Only a psychologist will appreciate the wisdom which lies beneath.

ALEX HILL.

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THE TRAINING OF MIND AND WILL

CHAPTER I

INTRODUCTION

IT fell to my lot during the years 1918 and 1919 to spend about four days a week in Army and Y.M.C.A. Centres lecturing to our Soldiers, Sailors, and Munition Workers. When I first went to them I was like a man in a dream—not knowing what to say to them, and in a great measure unaware of what they were thinking and feeling. But such a wide experience at home and abroad brought me into close personal contact with the youth of the nation; and in the very midst of the war itself I discovered possibilities of enormous value for the future welfare and progress of our country. Of course, amongst such large numbers of men there were many who had received an excellent educational training. But it can be said of the vast majority that their early training had been comparatively narrow. Still in spite of this I soon discovered that amongst the latter was material capable of enormous development. After coming to know them individually or in groups I found them most ready to respond to any reasonable, human

appeal which was made to them. Their intellectual, social, political and religious views differed widely, but they were eager to listen to, and take part in, argument, and were willing, if they were convinced, to change their opinions. They were all open to start on a purely human level with regard to all the questions of life. If they became convinced that anything was good for the welfare of human beings in this world, on the physical, cultural, or moral sides, they were ready to adopt such goods and back them up for all they were worth. They were ready to start with the simple, the useful, the tangible and follow these wherever they led. But they were not ready to take as self-evident things which pretended to have value simply because they were old, or things which demanded obedience because they had authority behind them. These men wanted to know the warrant for and the meaning of such authority. If such warrant and meaning were shown to be useful and helpful for men and women in the ordinary affairs of life, these men were ready to accept them. But they had a veritable passion for what brings contentment to human life; and all were convinced that ideals of a practical nature are dawning on the horizon of our country. Most of them could not explain what these ideals are, or how they came into being. But I am absolutely confident that they possess them, and that if we can immediately employ some means of meeting these men there is the making of a new Britain within our grasp.

Amongst other things, I became convinced that something has been wrong with their education in the past. This education had taught them how to read and write, but the opinion of nearly all of them was that they had not been helped in a *human* way by their education. The result of this was that they had no confidence in their own powers. They had not been taught that they had *minds*, and that these minds, if they became aware of them, can work wonders in connection with their success in life. Let me give one single illustration. It was my privilege to spend some months in a military camp where there were 18,000 youths, all of them eighteen years of age. I had two battalions a morning, and lectured to the boys on Citizenship. The first lecture fell rather flat, and the reason was that I had over-estimated the ability of the boys. The General—a man of real genius and goodness of heart—suggested that he and I should meet each morning to discuss ways and means for getting the material presented to the boys to stick in some deeper layer of their personality than their memory. The result of our discussion was to devote nearly half the lectures to the creation of an “atmosphere,” to tangible illustrations of men who had risen. The result of this produced a remarkable change in the boys’ whole mind. As the General said, “Most of these boys have never been told that they have minds, and until we convince them of that fact we cannot do much good to them.” The General’s words became true. A change took place—

a fundamental change. Illustration after illustration was brought up, from every conceivable point of view, to make the boys convinced that it was as true that they had minds as that they had bodies. And it was this conviction alone that produced the change. After the change had taken place numbers of the boys were eager to know how to take advantage of such opportunities as might arise at the termination of the war—some wanted to learn a modern language, many wished to enter the various professions, many to enter the ministry, and so forth. I found this spirit of enterprise everywhere, from Woolwich to Barrow-in-Furness, and from the East Coast to Pembroke Dock, and also in France and Belgium.

It is at the request of such boys that I am putting a few hints together with regard to the better equipment of our young men and women. In a small book much cannot be done. My main object is to plough two or three furrows in the field of knowledge, in the hope of getting our young people into the field; of getting them to believe with their whole mind and heart that they are more than they know, and can be more than they are. The ability is in the young, but they do not know it. How to get them to know it is our chief problem. The best schemes of education may be prepared, but if the mind of the young is not prepared the seed will fall on barren soil. If the mind of the young is prepared—instead of being tied up in a napkin—there is hope—every hope—that the young of the present generation will be equal

to the enormous tasks that have arisen and which will continue to arise. We require teachers not only to convey information, but also teachers to engender *conviction* in the minds of the young concerning the possibilities of their nature. This, even at present, is a problem capable of partial solution. But where are the many who see the problem? Where are the elder workers who will go out into the parks and the football meetings, into the schools and the clubs and the churches to proclaim the possibilities of human nature?

These introductory remarks are written as if they were meant for others than the young people to whom this little book is addressed. That is true because I want all who have opportunities to become interested in the young, and I want the young themselves—the very men who have fought and worked during the war—to take care that the next generation will get from them a training very different in nature from their own. In the simplest possible manner I shall, in the following pages, present some of the important factors in mental development.

CHAPTER II

NEED OF ABILITY

THE call for ability ought never to be absent in any country. If it is absent it means that that country is starting to move down an inclined plane, and once an individual or a country begins to move on the downward road it is difficult for it to come to a standstill and move upward again. The individual or the country has lost some worth or value out of life, and redoubled efforts must be made even to reconquer what was lost, not to speak of making progress towards a higher level of achievement. Without a doubt, such was the situation with regard to so many individuals and countries when the Great War broke out in August 1914. Belief in education, ability and efficiency, had gradually weakened; we had been living in a very large measure on the initiative and prosperity which we owed to our ancestors. We had spent years in enjoying these good things in all the departments of life. Food was plentiful and cheap; luxuries were within the reach of millions; it was possible to live comfortably without exercising the strenuous life; we used all

kinds of things without altering them, and had even given up producing many of them because the stocks we had in store as an inheritance from our ancestors seemed almost inexhaustible. This is not true of us, of course, in some of the departments of life, but that it was true in many others is a fact admitted by all who are competent to judge. Let us take one illustration which has just come under my eyes. I have just spent some days in one of the most rural and beautiful districts in mid-Wales. In the neat cottage where I stayed there was an old oak dresser with some scores of beautiful Welsh jugs and plates on it. They were a delight to the eye. A hundred years ago they were manufactured not very far from the spot, but no one can turn out such jugs and plates as those to-day. But there are plenty of places even to-day that can turn out drainpipes. Drainpipes are very necessary and useful things, but beautiful jugs and plates are necessary and useful too, and require greater ability and taste to manufacture than drainpipes. That was the situation, in so far as our own country was concerned, in so many directions. The men of ability of hand and head had passed away, and had left us too well off. They had one great fault—they gave you and me too easy a life, and we have taken more than a full advantage of it.

The War came. With its colossal tragedies even something more tragic might have come. Slowly we woke up from our deep sleep, and suddenly discovered where we were, and began to realise that

our very existence as a people was at stake. The War came before we had reached the sleep of death. The terrific pressure of the problem brought us to our senses, and we began to bring out the hidden faculties of our nature; and it was these hidden faculties, coming into full activity, that saved the situation, and made us mighty almost all at once. Strength, ability, resourcefulness, discovery, invention and genius were needed at once, and almost at once they were found.

I want you now as young people to consider what a calamity it was for our country and for ourselves for that ability to remain asleep in us. So many had not seen the use of it. We had never known that there was something in our nature which, if we could lay hold of it, would bring into activity powers undreamed of, and which would stimulate and fructify every side of our personality. Now, what brought out that ability? It was a sense of great danger that brought it out. But the War is now over, and the sense of danger has vanished. The all-important question is, What is to keep the ability from dropping off to sleep the sleep of death again, and so engender another danger even more terrible than the one through which we have just passed? This is the exact situation to-day. And we must ponder it; and if we ponder it long enough we shall very soon find a kind of uneasiness springing up from the bottom of our being and warning us that such a danger must never happen again. We must become con-

vinced that nobody can befool us in the future if we can prevent it. Let us ponder this deeply a few times, and the means to prevent such danger from happening again will be discovered in ourselves. This means is no other than the consciousness that we have powers to be a match for any nation in the two directions of *ability* and *humanity*.

But it is with ability I am dealing at present. You will all agree that ability is needed everywhere. It matters not what our particular vocation may be, ability is required in it, in order to fill the vocation as it deserves to be filled. Every vocation has been filled up to the present with some amount of ability. Every vocation is a kind of evolution for good or for ill. It has grown better or grown worse. It all depends on those who fill it whether a vocation goes up or down. If the individual goes up the vocation goes up; and if the individual goes down the vocation goes down. Look, for instance, how such a vocation as nursing has gone up. In past generations almost anybody was supposed to be good enough to be a nurse—any broken-down old woman was thought quite fitted to tend the sick and wounded. Not going back further than modern times we see a great woman like Florence Nightingale stepping into the breach; we see her bring her whole skill and humanitarianism and love into the vocation. The vocation rises to the level of her great ideal; she is followed by others with similar ideals. There is no need of stating the high standard attained by the nursing

profession in our day. That is patent to everybody. On the other hand, examples could be cited of professions which have deteriorated because the individuals who were engaged in them have deteriorated.

In all this you will have noticed that those who have raised the profession did not merely fill it exactly as it was filled before. They studied the profession in all its bearings, and they saw some things that could be preserved—that were well worth preserving. They studied further and consequently saw that some things could be abandoned, and that better things could be put in their stead. How could all this be done without observing and thinking? It could not be done at all. We thus see that the progress of the world slows down immediately we cease observing and thinking in connection with the particular vocation in which we are engaged. Thank God, some are always observing and thinking concerning their particular vocation. If there were no one to do this there would be no country and no profession, and, consequently, we should all starve. We must think these things, and must remember that we have no right to have a country or a profession unless we are fulfilling our duties in the light of all the ability we can call to our aid. I have made this appeal for ability, up to the present, from the side of our country—from the side of its continuity and progress. But there is even a more personal side. It is the side that we are doing all this not only for the sake of others but for our own

sake. Ability is not only a necessity and a food for our country and profession, but also *for ourselves*.

We have to take ourselves in hand when quite young and learn the forgotten art of conversing with ourselves. As we have not been born idiots, we have to ask ourselves, not merely once a month, but every day, "What am I going to do with my life? I have at least one talent. How am I going to cultivate it in the most profitable way? Surely, I am not going to remain at the very bottom of the ladder, especially when it is such a long ladder, extending to the very heaven of heavens itself, with room enough for everybody on it. Why should I remain ignorant and inefficient, merely dragging along an existence without unfolded ability in it? Why not go in for something which will draw out all my hidden powers, and thus become independent of the help of other people in old age? If I begin now there is time enough and there are opportunities enough all around me and in front of me. Why are others doing this—succeeding? Why not myself as well? The road is open for me as it was open for them. They—I see it now—met obstacles as great as any I can meet. They overcame them: they were men like myself. Why can't I overcome them? I will enter into something worthy; I will forego the shallow pleasures of the moment; I will postpone the satisfaction of all sensual passions; I will make of myself a man of ability and character; I will succeed in life in a legitimate way." If we do this we have half suc-

ceeded in our enterprise; we have touched the deepest springs of our life where every kind of ability is born and where every kind of humanity has its rise. That is the source of ability, goodness and greatness. And the only reason that some people are able, good and great is that they have looked within; they have brought some ideal of what life should be into this hidden region of their personality. Wherever this has happened the personality always responds to the claim of the ideal. All the great qualities of personality rush to the surface of life, a new power unheeded before becomes the guiding and governing principle of life. This is the real secret of development and power and character.

Why not, then, go in for this? Don't ask at the start if you have got the ability to do it. How can you know this before you try? Try it, try it again and again, and you will wake one morning a new man—the ability has at last brought all its beams of light to a focus and the light begins to burn. You are born again.

What I have just mentioned is true—has been verified in countless instances. This little book has no room for giving these, but books are around us everywhere, and libraries are open on six days a week.

The secret lies in seeing the good of it all. We are surrounded in this world by all kinds of things, good and bad, things pertaining to our vocation and things outside our vocation. Our eyes and ears are engaged on these, and the impressions vary from

second to second. It is evident that such transitory impressions cannot leave a very deep mark on life. And the great danger lies in failing to get somewhere beyond all these momentary impressions. To be able to do this means, as we shall notice at a later stage, "pulling ourselves together" so far as to enter into something more deep and permanent in life. How to do this? Let us here notice that we have to see that it is worth while doing this. That discovery we have to make for ourselves. No one else can "pull us together." We have already said we must pull *ourselves* together. The impressions of the moment must be left on one side; we must shut our eyes and ears to them for a little while each day, and converse with the deepest thing that comes into the mind. Say that the idea that comes into the mind is Life—your own life. It frightens us at the start; we find that we cannot at the start sit down by ourselves and converse with our own life; we want to run away from it to some impression of the moment. Practise it, and we shall ere long discover that Life is only our own deeper self wishing us to be more and better and nobler and higher than we now are.

Now, before we can reach a higher level it is necessary for us to have some *goal* in front of ourselves. We must know where we are going. We must be conscious what we really want. But the difficulty lies in having a goal at all—at least a goal which will lift us to a higher level. Of course a worthy

goal does not become visible unless we *think* about it. And thinking about the goal means thinking about life—*our own life*. Before we can begin to make the ascent towards the goal it is absolutely necessary to see what is worth while in life. And this cannot be seen without thinking, and thinking cannot be done without some amount of effort on our own part. Are you as young people prepared for such an effort? Do you ask yourselves what are the really good and great things of life? These can be easily seen if they are looked for. The men who have risen had certain qualities besides those which they possessed and used on the ordinary, dead-level life. More ability is needed to manage a business or to study some scientific subject than in watching a football match. Of course ability is required in watching the latter, and a great deal of genuine pleasure is obtained as well. But you will agree that the ability required in the latter is less than that required in the former. You give your ability willingly to the latter—and I am glad of it—and if we were to give our ability to the task of learning what we wish to be in life, and what we wish to make out of life, the increased ability would come to our assistance. We have to make demands upon the higher ability before it begins and continues to operate. But see what the ideal which needs the high ability in order to be reached promises, and there are no two opinions as to whether you will venture towards the goal or not. This ideal includes

increase of ability, success in life, the comforts which may not be got in any other way, the help which we may give to our village or town or country, and not least to mankind. All this and more will be given to us as the result of a new ability. Everybody will agree that all this is true, but how few who assent to this truth act up to it—how few have the increased ability and how many are without it! And many who now have the ability started with less mental capital than many who have it not. History is strewn with instances of this truth. The difference of the two classes of men must lie somewhere else than in any mental endowment conferred on them—an endowment which serves us in life without effort on our own part. There is no such mental endowment. There are differences, it is true, between young men in mental equipment. But the differences are nothing compared to the resemblances. We are all men; we have all some amount of ability already. It is a waste of time for me to compare my ability with some rival. I must for the time being leave him out of account, and compare myself with the goal I have set before myself; I must see that it is worth while doing so; I must forget my disadvantages and disabilities, and plunge with the whole of my being into what I want to reach.

You will then see that all this is a personal matter. It comes to this, in other words, that we have now made up our minds to deal in a new kind of way with ourselves. The failure to do this is the cause

of all the inefficiency in the country and in ourselves. Those who will take the plunge will get the increased ability, and those who will not take it will remain where they are or sink lower. Here, then, is the great Either-Or—the great alternative of life. Is it to be rising or stagnating? Is it to be an increase of ability and success? or ignorance and sleep? No one can make this decision except ourselves. And I am far from saying that the decision is easy to make and to follow. It is not a small business, because we are deciding concerning the best hidden qualities of our life. Success is possible, but often it does not come at the start, and often does not come in the way we expect it. Often also it does come in these two ways. But it *always* comes in one way or another, and rewards us with increase of ability. What can be said further? Nothing—until you make and take the decision. But of what use reading all this, and very much more that has been written about it, if we do not make and take the decision? We are only patching up life—a bit here and a bit there—if we do not make and take the decision. “Yes,” some one will say, “I agree that the decision must be made and taken, but we haven’t the power or the time for it.” This only proves that the great alternative has not become a conviction. It is not enough to put our hands to the plough and look back: we must look around and ahead until the end of the furrow is reached. Indeed, it may be said that the failure of ability and success in life is

due not to a lack of knowledge but to a lack of conviction. Get the *conviction* first: the knowledge will follow. How to get the conviction? You must see the worth or value of the ideal; you must know what life ought to mean—and all this is a personal matter. Talk to yourself; condemn yourself; warn yourself that the days and the weeks are so rapidly passing away; consider what has been done for you by others far and near; be ashamed of your ignorance in the light of the lives of men who have risen; say to yourself again and again, “I am the master of my fate, I am the captain of my soul;” forget everything else in dealing with yourself; beat yourself if necessary; in any case create a great stir and a tremendous uneasiness in the bottom of your life. But I must stop. Do this and the ability will come. You will be ready to start on your grand triumphal march towards the goal. You are now born again at least in a mental and moral sense—and all this is a very real religious sense as well. You are beginning to be a man; you are starting the unfolding of your own deepest being; you are gathering together the various threads of your nature and weaving them whole; you are now beginning to feel that life is worth living; the conviction is rising in you that your life need not be a mere weary repetition like that of a horse in a thrashing machine turning round and round in the same place; you will come to know in your own deepest soul that you are creating and moulding that soul of yours. Only a small portion

of your day is required for all this. You need not think of it afterwards when you are in a concert or a theatre or a football field. It will think of itself, and will very soon work instinctively in you in all the details of life. It will increase and not weaken your natural pleasures of life, but will give a relish to them which they never had before. The difference will be as great as the difference between the meals cooked by your mother or your wife and the meals cooked by the corporal of the kitchen and his assistants. All this is not a dry business. It has the greatest pleasure of life in it—this increase of ability. It adds to your store of natural life, and it adds to all the other sides of your life. It makes a man of you, and your manhood brings joy to those who are near to you, and the influence goes beyond the family circle; it extends to the village, the town, the country. You will have learnt how to experience the great things of life in your own deepest being, and you are now ready to absorb some of life's greatest treasures. And look how all these will add to your own personality! It is only by experiencing things deeply ourselves that we are able to participate in the great things which life has still to offer to us in the future—such great and permanent values as friendship, love, appreciation, genuine happiness, and even blessedness. Ability has come and will continue to come: it is your priceless gift for ever, and it is a gift that ever grows as the tree grows—downward and upward. Thousands of you have told me before now: “Quite

right, that's the thing we want." You know very well it is the thing we want. But there are many things we want and we can't get them. And there are things we want now but cannot get them now. But this increase of ability and conviction *can be got*, and can be got *now*. Is it not, then, reasonable to ask, Why not get it, and why not get it *now*? My dear young friends, ask this for ten minutes a night and you will get it *now*. Continue, and what you get will increase and will transform the whole of your life and existence. Let us then all give a few minutes a day to this, the greatest thing in the world, which we can get *now*. The result of this will soon be visible in the appearance of a new man and a new world.

CHAPTER III

KNOWING OUR OWN MIND

I HAVE tried, in a general way, to show the need of ability and the great good which will accrue to us from its possession. But I have not as yet attempted more than to make it plain that it is possible for us to change ourselves, to rise in the world, to be good citizens, and to make a success of life. We have to see all this—and much more—before we come to believe it. The things already mentioned which can be attained by us are a good—they have, as we say, a worth or value. If we look around we shall see plenty of evidence of all this. Other men and women have risen. Many of them had to encounter enormous difficulties, but they overcame them all. They were able to be of great service to their country, and they themselves received so many of the good things of life which would have been impossible for them to have had in any other way. We must ask, then, why they and not us? It is not enough to ask it once a week; it must be asked every day, why they and not us? There is no “why they” in any nature of things. They asked the same question thousands

of times in their young days, and every time the question was seriously asked the answer came with more conviction that there was no reason why the good things should fall to others alone. These who have risen came at least to see that the same road of progress was open for them, that the environment was just the same now as then, that there was plenty of room high up the ladder, that life could be made worth living. These truths were looked at by them so carefully and so long that an uneasiness—something which they did not know what it was—started to move within them. They condemned themselves for walking on so low a level; they affirmed—and made an oath that where others had gone they could and would go. That is all, but it is everything. These men who rose thus gathered all their energies together; they came to believe that the ascent was not only possible, but almost certain for them even at the moment when they took the first step. They saw, of course, that there were difficulties in the way. They saw all the difficulties. But what did that matter? Of course it mattered much when they saw nothing but difficulties, as was the case before the fire started to burn within them. But when the fire started to burn they saw the goal beyond the difficulties; they saw the sun shining gloriously on the hills whilst the valleys were covered with shadows and dust. The fire within had brought everything to a focus, and they made up their minds and made up their hearts that they would be on the hills; that it

was worth taking risks; that the joy and glory of things on the summit was worth every sacrifice—even worth the sacrifice of life itself. That is all and they reached their goals. You who have been fighting for your country know something of this spirit. From my acquaintance and friendship with so many of you I am convinced that difficulty and danger brought out a hundred times qualities which seemed to make you afraid of yourselves. You did not know who you were. And it is no wonder. You were not the boy who left the village school, or the lad who left the plough, or the prim young man who left the counter, or the older worker who left the pick and shovel on the pavement. You were not the same. You had been converted to the cause of our country, to the side of its defence, to stand as buffers in front of your mothers and wives and children and sweethearts—your own and other people's. More than three-fourths of you knew next to nothing about the causes which led to the war. That did not matter. You knew something more and better—you believed that something of human worth was at stake, and when you believed this some deep, hidden, divine qualities rushed to the surface, and pushed back the barriers of your previous limitations, and lifted you to a height which you had never attained before, and which you would not have attained at all had it not been that the bottom of your nature was stirred to its very roots. So many of you have told me yourselves that you experienced moments of

vision and strength so strange to you, that you could not help leaping for joy. You really had tasted something of the deepest meaning of life. All this made you able, kind, considerate, brave—full of mental and moral resources. But the war is over. What are you going to make of this tremendous experience? There will be no use for it in war in your days. And if this tremendous power is not used you know quite well that it will deteriorate and rust. However good a razor you may have, if you don't strop it and dry it, it will soon deteriorate.

We, the older ones, also experienced something of this power. What are we all going to do with it? Is it to go out of the world? It will go if it is not used and conserved and increased. Oh! what a calamity if such a power disappears from the world—the very power which brought about the peace of the world! It is all in our own hands. I cannot really believe that the millions of you who have had in four years the experiences of more than threescore years and ten are going to drop it, to let it run into the sand, to fritter it away for tinsel. You won't change the old lamp for any new one? No new one can do what the old one did.

Now, suppose somebody won't fritter the experience away. Suppose some nation comes to believe that "much is revealed to the soul cradled in calamity," what happens? Nothing can prevent such a nation from becoming the first nation in the world—first in ability, first in humanitarianism, first

in everything. That nation will succeed by becoming aware of the power it had during the war, by conserving it and by further developing it. If we are not that nation it is our own fault—yours and mine. It is not the fault of something in the air—some kind of providence that is half believed to favour now one nation, now another. It is our own fault. And all this great work cannot be done unless you keep intact and carry further what is in you *now* and what you have gained by means of the very dangers which you helped to stave off during the past five long years. Keep this old Aladdin lamp burning. In other words, believe in your own mind, know your own mind, trust your own mind in the light of the knowledge that is best and is around you, and “lift up your eyes to the hills.”

We may all believe at the present moment that a new beginning is within our grasp. So many clouds that had been slowly gathering for a whole generation over our heads have now passed away. We are in safety so far as war is concerned. But is it absolute safety in all directions? Shall we be safe in the future unless we know our own minds better in the future than in the past? Knowing our own minds, acting on that knowledge—this is the *great* way for our safety and prosperity in the future.

Let us turn a little more fully to some of the means to be adopted in order to know our own minds. Of course it is now taken for granted that we are going to *do* it. This is not something to read, to look at,

and merely assent to, and afterwards think no more about it. It is taken for granted that we are now going to do it, because we have now believed that it can be done, and that much of value will issue from it in after life.

We know that we have bodies. Our senses teach us this without any conscious mental effort on our part. The animal also knows this. We know that a world exists outside us because it impinges upon us wherever we go; and even this fact does not require much mental effort, although it requires tremendous mental effort to prove that an external world exists. We see, hear, touch, taste, and smell it. As it will be shown at a later stage, we gain much knowledge about things in this manner. But when we consider our own *minds* we see that we cannot view them in the same way as we view our bodies or the external world. But mind does not any the less exist on account of that. We are convinced that mind is there—in us. We may not be aware that it is there, and shall remain unaware that it is in us unless we commune with it. Of course, mind has been growing a long time before we become aware of it. In our young days we are so absorbed with things outside us that we don't make a cleavage between ourselves and things outside ourselves. But even on this level the mind goes on growing through the information which it is constantly receiving from our various senses. Indeed, we may go so far as to say that the senses play a most fundamental part in the develop-

ment of mind. What we have to remember is the importance of the things present to the senses—the things we see, hear, touch, taste, or smell. The impressions which the senses receive from objects outside us enter into the brain, and, somehow, in a way but little understood, become thought. It is natural for us to think that there was something like a capacity for thought present from the very start. These impressions of the senses leave images behind themselves after the impressions themselves have disappeared.

Many soldiers have told me that they saw their wives and children coming across to them to France seated on the clouds. The wives and children were in the brain and in the heart. They were so much so there that the soldier projected and tacked his images on the clouds, and the little family appeared very real to him. You hear some old tunes of long ago rushing into your ears; they almost sing themselves; you don't seem to be doing anything. Soldiers have also told me how often they dreamt of eating their mother's home-made bread and drinking her tea. And what a difference there was between the real and the (unfortunately) imaginary here! The soldiers could further vouch that they smelt occasionally the heather of the hills on the barren battle-fields of northern France and Flanders. To drink an imaginary cup of tea and eat imaginary home-made bread and smell imaginary heather, after years of absence from them, is something of value. The

butter which you ate five years ago on the farm is there somehow now when you are eating margarine; the Welsh mutton is present when the dish prepared by the corporal of the kitchen, amongst many tribulations, is the actual dish which you have to tackle at the very present moment.

The point is that the things of the senses are somehow in your brain and mind now. And even if you haven't had the visions just spoken of, or the taste of Wiltshire bacon, they are still there. When you talk to one another you admit this. How often have I heard this amongst you: "Jim, don't you remember that bacon we used to have at home?" "Aye, man, that was bacon. Why do you mention it? You make my mouth almost open for it now." If you do not see it now you remember it. It has gone into your brain, and from your brain into your mind. And that is not all. You remember *when* you had it; you remember what happened *before* it, and what happened after it. You don't mix things up wrongly. You know the events of years in the order they happened. What a wonderful thing this mind of ours is that it can hold these impressions of things seen and heard and tasted and smelt and touched. It is on account of the fact that we can place things and events in the order in which they happened, and can connect them together now after many years, that we do not become insane. We shall always remain sane if we can connect things and put them together by means of memory just as they happened

in actual life. Notice also what a blessing it is that the mental impressions of things remain with us. If the impressions disappeared immediately the things disappeared we should have been unable to make any progress at all. We could not connect any new thing with any old thing, and it is by connecting things new and old that we know what things are and what they can do. Our memories tell us what similar things were and what they did, so that in our memories we have a clue to what the new things are and will do.

What may help us here is to remember that the impressions of the senses have now become qualities of *mind*. Now, think for a moment what this statement means. It means at least that there was present in you from the very beginning the possibility of *mind*—the possibility of a power to change the impressions of the senses from being images to being *mental* qualities. There is much that is mysterious in regard to *how* all this change has taken place. But there is no doubt that the change is a *fact*. This work is being done every moment of our lives. How often have we thought of this possibility of mind? Indeed, at the best, how very few people think of it at all. Is it not a fact that we are carried along by the stream of sense and time, ready to allow ourselves to be directed by almost everything that comes in our way, especially if that thing is pleasant for us? Can we wonder, then, that the mind comes to so very little when we are three-fourths of our time unaware

that we possess it? And the best qualities of the mind will not come to the surface unless we are aware of its presence, and unless we affirm often and deeply the power mind has of accomplishing the things it sets as tasks before itself.

If we desire to get the deepest and best out of ourselves we have to take our inheritance of mind into our consideration. The inheritance may be great or small. We don't know whether it is great or small until we make some kind of trial. And if the mind does not work well at the start, and even for a long time after starting, that is no proof that the inheritance is small. A very valuable knife or razor, if not used, will get rusty, and it may take some time to get it back to the state of efficiency it was in before you left home. But the qualities of value are still in it, and if you clean, grind, and strop it you will still find it a far more useful article in the future than any brand-new one you may buy. We are, especially as we have been switched off our work in life for nearly five years, pretty rusty in many things. What are we to do to get once more into trim? Are we merely to remain with our mouths open and our eyes staring into nothingness? That is an attempt to live without mind, and unless some different attitude is adopted at once we shall soon be fit for nothing except what requires hardly any mind to fulfil it. But if, on the other hand, we remember and even insist that we have minds, if we begin to tackle the old job, or a new one, with the whole weight of the

mind, the old interest will return, or if it was not there before it will be created. There is no other way to succeed save by insisting that we possess minds, and that we can do what others have done in our line of work.

But I want us all to remember that we cannot discover this power of mind without looking for it, and without affirming its presence with the whole of our being after we have found it. This is the key to the whole situation. If we do not possess this key almost every door of importance will remain shut to us. With the key most doors have the knack of opening wide enough for us to enter and enjoy the treasures that will otherwise remain concealed from us for ever. Now let us think for a moment what this means. Is it not a calamity for us to stand helpless before difficulties? Is there any possibility of progress for ourselves in such an attitude? None whatever. That is absolutely certain. And the whole trouble has arisen because we refuse to look for our minds, refuse to believe in them, and refuse to use them. It is because we don't think of the loss to ourselves and to others that we can remain in a situation like this. It is a situation which will strangle the power of mind right in the very beginning, and condemn us to a life without intelligence, influence, or real happiness all our days. We have to sit down and close our eyes and face the situation. We must be "converted" to a belief in our minds and their capacities before the new enterprise can begin. But

once begun, with the strength of our whole nature, we take the venture; we go in for something we have not yet got, but which we feel certain that we can get before long if we keep our eye and ear and hand in its direction long enough. Many are doing this now. Why they and not you and I? Ask, why? Why should they alone have minds cultivated and you and I remain ignorant? Why should they have intense interest in the things of the mind and you and I keep our hands in our pockets and our pipes in our mouths for three or four hours every day? Why should they live in comfort, surrounded by the best literature of the world bought by themselves whilst you and I grudge a shilling for a good book but never grudge ten (if we have got the ten) to back a certain horse? I am not for the moment condemning any of these things. But they have not the same value as the things we gain from the cultivation of our minds. Can we ever talk of equality in the world when one man on the one hand wastes his time and money on things which come and disappear as soon as they come, and when the other knows that mind will lift him upward, will give him what never grows less but always grows more? Two such different courses are what create many of the different inequalities in the world. One man goes higher; the other goes lower. Is not the interval between them increasing in this way? We cannot blame the one that goes up. We must blame the one that goes down. The inequalities of the world will

increase and sharpen in the degree some go up and some go down. They will decrease precisely in the degree more go up, and fewer go down. The question for us all then is, Is it to be up or down for us? Nobody can answer it for us. We ourselves must certainly ask it before we can expect to get an answer. And, as already stated, the answer is to be found only in the mind. Our mind is in ourselves, and nowhere else. Nobody can give us mind. It all then rests with ourselves. Read the history of men who have risen and you will find that they were all conscious of a power which would enable them to rise. They discovered, studied, affirmed, and trusted this power of mind. They went out in the direction which this power had disclosed to them in their deepest moments. And these deepest moments were many. Of course they were many; they were something like prayers to them; they carried happiness and strength to these men's lives; they enabled them to fall always on their feet when they were tossed to and fro by the storms of circumstance. They all had power to weather the gale. The circumstances of many of them were not easier than ours; many of them had, at the start, not much greater capital of mind than we have. Others started in the race of life with a better endowment. Where are these others who never troubled to discover their minds? And where are they who climbed? The former are the slaves of the latter; so many of them are dependent upon the latter. Whose fault is it? The young men who

will be reading these lines will, I feel convinced, put the fault in the right place. I am not stating that *all* the inequalities in the world are due to the different use which different men have made of their minds, but *many* of them are due to this cause.

Ah, yes, the men who have risen communed with themselves; they used their minds so long that the mind would do almost anything that wanted doing; they were so familiar with it that at last it would work without effort just as the skilful labourer handles his scythe and sings his song at the same time—hitting every blade of grass instinctively in the right place without much effort and with joy.

We may call this aspect of the training of the mind *Meditation*. Amongst other things, meditation means leaving for the time being the world *without* and looking to the world *within*; it means further affirming the presence and the potency of mind; it means thinking out one definite idea at the time. That idea becomes clearer the more we think about it; it enables us then to know that the mind can work, that it can reach, handle, and enjoy things. My point once more is to state that all this could not happen unless we start by insisting that we have power of mind.

But perhaps all of you have not as yet believed in this. But it is not too late to start now. There was a time when none of us believed in it. Every-

body who did come to believe in the power of mind has found it true that there is such a power. And besides this the belief has made a fundamental change in them all—they are all abler and better men; they are all more likely, after the belief and after having acted on the belief, to make a success in every way out of their life. Don't we all want all this? We do, and we know we do. Why not get it, then? Why not at once create an atmosphere which will make us all go in for things which have permanent worth and happiness in them? Everything that you want in life will in some way or other come to you on this path. We don't simply wait for it to come. We have no right to expect it to come without willing it to come, without putting the whole of our minds into its coming, without making it come. Perhaps, and probably too, it will not come at once, and perhaps what we wish will not come in the way we expect it, but something better may come—something ever so much better and more than we had ever dreamed of.

There is only one thing necessary for all this to come, and that is to prepare ourselves to bring it to pass. It is absolutely certain that we have a thousand more reasons for expecting it to come to pass after preparing ourselves than without preparing ourselves. I take it, then, for granted that we are going to prepare ourselves—that we are not going to allow the greatest values that the universe can confer upon us to slip away from our grasp when they are so near

to us. We have to be reminded that we are not in the same place *after* preparing ourselves as we were *before* preparing. We have now realised that we have a power of mind, and after realising that, something can come to us which we have not as yet received. We are not now the same as we were before we realised that there was any power of mind and will in us at all. Let us at once, then, when the iron is hot, see how some of these great things can come to us. The day is composed of twenty-four hours. We spend about eight of these hours in sleep; another eight are spent in the work of the vocation. There is another eight remaining. We are not far wrong in stating that about three of these are required for meals and for other ordinary purposes of the body. We must not neglect either of these three. But there are five hours remaining. Suppose, as we cannot get all the great things I am pointing out, that for the first six months we spend four of the five hours doing what we like—in recreation, visiting friends, attending clubs and concerts, and so forth. I think this is useful, and is a valuable kind of culture in itself; it develops our human social life. Through this we come to learn how to live together. Great qualities can come, and do often come, into the mind in this way. Don't give this up. But we have *one hour* a day still free. And it is for the proper use of this one hour for the *mind alone* that this plea is made. It is only one hour out of twenty-four each day. Surely you will all say that that is not much

to devote to the highest things that can ever come to a human being. But this one hour is enough to start with, and well utilised it will work wonders upon the whole mind. Properly used, that one hour will also affect us in all other directions—it will give us new power in *all* the directions of life. Properly utilised, that one hour will enable us to enjoy our recreations more, for the one hour enables us to see more in them than we had seen before; that one hour will make us abler to appreciate the concert, and will give us more confidence to take part in the discussions of the club or the committee. That one hour is the key to the ascent of life in every direction. Of course many of you will find ways and means to make it more than one hour. But try not to make it less. I don't think you will make it less, certainly after you have seen that this is the very hour which gives you extra power of mind and heart and will in all the transactions of life. Indeed, I feel sure that you will become enchanted with the blessings which that hour brings, and will prolong it. For after a little while the painful part of it has turned into pleasure, and the real joy of life begins to be felt as a thrill down to the very bottom of life. For you are in this hour dealing with the very deepest problems of the universe and of your own life. Questions will arise and answers will be given which were never present before. We are becoming *more* than we were. Instead now of taking the views of other people and repeating their words like a parrot, instead of drawing hasty conclusions

concerning things without having paid much attention to them, we are in this one hour trying to see for ourselves, with our own eyes and our own mind, what anything that comes before us or which we bring before ourselves really is.

CHAPTER IV

OBSERVATION, ATTENTION, CONCENTRATION, WILL-POWER, MEMORY

I NEED not labour the previous point further. Surely we are now agreed as to the benefits which will accrue from the proper use of this *our very own hour*. We now begin to utilise the hour. We must find some room for ourselves; we must be *alone* for this one hour. This is absolutely necessary for most people, and it is better for all. Anywhere will do. In summer there is no difficulty—a corner can be found almost anywhere, indoors or out-of-doors. In winter it is a little more difficult. But surely even then we can put up with some amount of discomfort for one hour a day! In any case, find the hour somehow or other, even if you have to wrap your feet in a rug and keep your overcoat on. Find it whatever physical discomfort it is going to cost you. You will be glad of all the discomforts when the comforts come later on, as come they will. We have our chair (or a box will do) and table (and here also a box with some clean paper over it will do). Of course the book and paper and pen must be there, and certainly we must be there. You have settled on your subject.

It is, say, a book dealing with Mind. You will find the list of these books at the end. We sit down in front of the book on the hard chair or box and face the book in front of us. We don't understand anything of it as yet. Look at it before reading it. Who has written it? Who has published it? What does the author say in the Preface? How does he divide the book? Shut it. What have you got? Can you answer the question, Who wrote it, published it, what is it about? You will find that something has stuck, and that a good deal has disappeared somewhere in the interval between closing the book and your attempt to state what is in what you have just read. Fortunately, the book is there again so that you can return to it. That is a great advantage. Why have you lost so quickly so many things in so short a time? The fault is your own. Perhaps you had not pulled yourself together sufficiently; perhaps you thought you could smoke during the whole time; perhaps the chair or the table is creaking; perhaps somebody rang the bell or made some other noise outside; perhaps a carriage or a motor-car is passing the house; perhaps your mother or wife or sister is scrubbing the floor close by your room; perhaps your eyes looked up in the middle at some photo on the mantelpiece, and your mind went off to France or Belgium or the sea-side. Some or all and even more of these alien things wanted to come to your mind again. That is the reason why you have lost so much. These alien things wanted your mind. How are you to get rid

of them? You may want many of these things—you want your mother, or wife, or sister, or photo. But you don't want them *now*, at least you ought not to want them *now*. We cannot have everything we want *at the same time*. What we want *now* are the book and the ideas which are in it. Everything else must be put on one side *now*. Here is a series of troubles coming upon you which you never experienced before. That's right; no, you did not experience this before because you and I had been jumping from one thing to another; in other words, we had been "wool-gathering" almost all the days and hours of our lives. I believe (and I feel sure you do too) in "wool-gathering." But we cannot always be "wool-gathering." We shall go on a wool-gathering chase when this one hour is over, and it is good for us to do so, but *now* is *not* the hour for wool-gathering. Have we not decided to keep this hour to the subject we have in mind? Are we going to break our promise at the very start? I don't believe that, because if we do so we are neither worth anything nor are likely to be.

The whole matter rests in our own hands. We have to call ourselves back really. Nobody else will call us back to ourselves. Has it not just been shown that everything else is tempting us away from the sacred promise we have made to be true to ourselves and to the *one* subject for this one sacred hour? All we have then to do is to fasten our bodies together—every muscle has to be as tight as it can be made;

the head is put in the hands; the affirmation in our own power of mind has to be made again, and our whole attention is to be concentrated on the book. Certainly we must remember that we are now dealing with great things and not merely with interesting things. I am not foolish enough to condemn interesting things—the magazine, the novel, the penny newspaper. But you can read and understand most of them without calling up your deeper mind at all. In fact, you can read them on your back on a sofa or in bed with a great deal of noise around you. But you cannot do that with the concerns of this sacred hour. Your subject is now something that is to bring up from the bottom to the top your deeper powers of mind. A child may turn the handle of a machine, but it requires a skilled mechanic to mend it when it goes wrong. Anybody can read magazines and novels without much intellectual effort. But I ask you very seriously not to have too much to do with them. They will spoil you for life. They are some of the most insidious dangers of our country if we come to love them at the expense of things which demand a deeper mind to grasp. There is not enough in these for you, and there ought not to be enough in them for anybody. From my conversations and discussions with tens of thousands of you in the army, navy, and factories, I have become convinced that there is not enough in this shallow literature for you. Many people who don't know you intimately think that this stuff is all you are capable of

enjoying, and they sent you bundles of it. Of course these good-intentioned people judge you by themselves. But they and I have lived in safety and comfort, whilst you have been through great tribulations and have seen that many seemingly substantial things have no bottom to them. And you have also had many of your childish fancies and illusions swept away by the storm through which you had to pass. It is no wonder that so many of you are tired of "wool-gathering" and want to clasp deep realities, and get your deepest mind and will into action, however much it is going to cost you.

That is the reason I feel confident that you will devote this one sacred hour to some one worthy object and idea you have set in front of yourselves. And although there is much of the "old man" of a "wool-gathering" mind in us all, you are determined to go deeper. Now, then, at once back to ourselves and to the book. Take it sentence by sentence. If it has unfamiliar words turn them up in the dictionary; if you cannot understand what many a sentence has to say, go over it many times; copy it down in your note-book. Take time; shut the book at the end of each paragraph, and shut your eyes, and ask yourself what you have assimilated of what you have read. There is no need of learning it off by heart. Be determined rather to understand it, to express it to yourself when the book is closed. You may not be able to do more than two or three pages of the books I am selecting at the close of this

little volume. Never mind! If you have honestly resisted the "wool-gathering" temptations that came to you during the hour; if you have put your whole mind—your entire attention—to the subject in hand, you have gained an extra bit of mental power, and you will gain more and gain it easier as you go along. You are a different being at the end of the hour from what you were at the start. This hour may put money in your pocket as it undoubtedly puts extra power into your mind and will.

Let us further look at the need and value of Observation and Attention, or, as the latter is often termed, Concentration.

It has already been noticed what an important part the various senses play in life. Of the five senses probably the two most important and far-reaching in their significance are sight and hearing. But even the other senses have their importance too. Consider how the sense of smell enables a dog to find its way home over a path, miles in length, over which the creature has only travelled once before, or may never have travelled before, but has to depend upon the travelling of some other dog. It is marvellous how keen the sense of sight of a swallow is in catching a tiny insect even when swallow and insect are on the wing. The sense of hearing of some birds is astounding and very far excels that of any human being. And it is the same with the remaining senses. Instinct and some amount of intelligence—the former inherited and the latter gathered in through experi-

ence—seem to become blended. It is a great pity that the animal and the bird have not more of human intelligence. We might then have harnessed them to carry our goods through the air, just as our horses draw the carts with our coals. But it does not seem likely that they can do much more than they have already done. They could not give us any help whatever in the late war by carrying bombs and assisting to defeat the enemy. The animals and the birds seem to have reached the end of their tether. But it is a pity, too, that we have not more of their instinct. Then we could shoot without practice, hit the target straight in the centre; we could predict the weather infinitely better than the most accurate scientific investigation is able to do; we should have a fund of knowledge without the pain of learning it; and we could do a hundred things with our bodies which we cannot do now. It is an enormous advantage to possess what these creatures possess. The bird can be in the dripping rain all day long without having either a cold or a cough; the mountain pony can, without any borrowed clothes, stand a temperature which would freeze us to death. We start with less of ready-made inheritance than almost any of the creatures of the field or of the birds of the air. But the marvellous thing is that man has scaled higher altitudes than they. The creature who started with next to nothing—a being who seems so helpless and hopeless—has emerged from the lower world to his present level, and is now full of plans how to climb

still higher. It is a tremendous step from savagery to Newton and Darwin, and this tremendous step is composed of innumerable small steps, which were made in the course of the ages by the effort of the *mind* of man. That is why and how he has risen—his mind has observed things, attended to things, concentrated itself more and more upon things. I need not go back to the point dwelt on before, that man's ascent beyond the animal world and beyond his own savage beginnings, has taken place by means of *mind*. Mind, then, must be something which has not come from anything which is not mind. But mind does not unfold without effort. In fact it always does unfold with effort. But mind requires the senses in order that it may become aware of things that are outside itself. The two most important of the senses are sight and hearing. And it is to these I wish to call your attention for a little while. We are losing our instincts more and more in the course of generations, and even in the course of our own personal life. In our young days many of us could climb crags almost as well as goats, jump over chasms which we would not venture at all at thirty, handle semi-poisonous creatures which we dare not touch when we grew older. I think it is an enormous loss to lose what little instinct we have inherited. But it is bound to be lost by practically all the children who have been robbed of country life, and that is a robbery which unfortunately most of us have to put up with sooner or later in life. But mind can develop

even in cities and towns. And it is developed by practice. Just as we had to practise walking, jumping, running, football-playing in order to become proficient, so we have to train our eyes and ears in order that we may help the mind. Our development begins with our senses. Indeed, there is no possibility of any real development of mind without a training of the senses. If we observe, say, any object carefully that object leaves a clearer impression or image on our brain and in our mind than if we were to give the object merely a casual glance. Look at any object which is now in front of you just for a moment. Shut your eyes, and notice carefully how much of it you have caught. You will find this to be very little. Look at it very carefully for two seconds, and shut your eyes before you look at anything else. Notice how much clearer the impression is now than it was in the first instance. The second impression gives you more of what was in the object than the first impression was able to give, and the second impression will last very much longer than the first. You receive a letter sometimes with the address stamped so lightly that you cannot read it, and if such a letter comes from an unknown person you may not be able to reply to it. Another letter is stamped clearly and, of course, you see at once what the address is. What a difference it may prove to make in the consequences of the two instances, and all because of the little more pressure in the first instance. It is the same with hearing. One person is able to give you

with ease a fair account of an address on an important topic. Another is not able to tell you anything definite concerning the address. You ask the second, "What did the man say?" "Oh, he was very good; he said great things. I enjoyed it very much; he was splendid." You can test this difference doubtless any day amongst your acquaintances. Why was the first man better able than the second to give you an account of what was said? There is only one why: he had attended to the speaker more than the second had done.

It is just the same in all the departments of life. If we observe and attend and concentrate we are extracting a meaning out of a thing—whatever that thing may be. If we don't do these we get in return next to nothing. Consider for a moment how inventions have been made. Every invention has in it something that was already in existence and something that was not already in existence. A motor-car is an improvement on an earlier four-wheeler, and you can trace the evolution back and back to the most primitive vehicle which existed. There is here the old as the basis of the new. It is the thorough observation and study of the old that led the man to see something in the old that had to be preserved; the wheel has to be preserved, but even it was bettered. The Stepney wheel is only what was in existence before—as a wheel. But the man who placed an extra wheel in a new place made a useful invention. Everybody had noticed that motor-cars had four wheels,

but it remained for one man to see what an advantage it would be to carry a fifth in case it might be wanted. The screw is only an evolution of the nail, and the nail itself has undergone changes. But it required observation, attention, and concentration to see that a nail could be turned into something still more useful than it already was. These and all inventions require thought, it is true, but it is marvellous how the mind works of itself if the sense or senses necessary to perceive the object are used. A vast amount of observation is necessary before we can work upon any material at all. There are opportunities in all kinds of directions for every human being to observe, to attend, and to concentrate. The material to work upon is boundless. Nature has a myriad secrets already revealed to close observation and scrutiny. Many of these we *now* know and understand as easily as we breathe; many more can be known *now* without much effort. But all these required effort before they became known at all. And many more remain to be known. We have been created as individuals; no two of us are quite alike. It simply means that no two can see the same thing in precisely the same way. Let us see the thing—anything and everything—in our own way, with our own eyes, and hear it with our own ears. Let us observe it under as many varying circumstances as possible—the varying circumstances through which the thing naturally passes, and let us put the thing into circumstances through which it never passes of itself. Let us put it into new situations; let

us watch what changes take place in the thing and in the circumstances. Inventions are merely observation and common-sense heightened. The world in a large measure is a confusion, a chaos. It is just like a railway station warehouse, where everything is put anyhow. But we must not leave the world like that. We must be like the good grocer—he knows where to find his tea, his sugar, and, indeed, all his goods in a moment of time. That is how we must deal with all things in our country and in the world.

Now this mind is required in this country and in every other country at once. If we do not know the thing which the world requires somebody else will know it; if we don't do the thing required somebody else will do it; if we do not change the thing that needs changing somebody else will change it. I am glad, personally, to know that anybody is doing a thing, but I should rather that we should do it. The country to-day needs the observation, attention, concentration and will-power of all our young people. The young people also need it themselves. By possessing it themselves they are lifting themselves up to a higher level, and they are helping to lift up the country at the same time. By possessing these qualities and by increasing them more and more, the country and ourselves go up; by neglecting them, ignoring them, badly managing them, we are bound to go down. Like a stone rolled from the top of a mountain, once it starts going there is no power at all that can stop it until it reaches the bottom. If we

carry out these hints, will-power and memory will follow. We need not think of them at all if we observe, attend, and concentrate on the subject we have in hand.

Let us look a little more closely at these qualities, and we shall then see how each one is important, and how each passes on its contribution to some deeper quality of mind than itself. I must apologise for introducing a few words which may be unfamiliar to some of you. But you are not unfamiliar with what these terms mean. We speak of *sensation*. Our knowledge begins with our bodily organism. Our bodies and our senses have certain characteristics which are affected by things in the external world. When we run in hot weather we experience a sensation of heat; when we have to sit in a cold room in mid-winter (as we may have to do during the sacred hour I have spoken about) we may experience a sensation of cold; the glare of the sun affects our eyes; the bitter winter winds on the mountain affect our ears; the dry weather affects our throat and we want a drink; some smells cause pleasant sensations and some unpleasant ones. Sensation is thus a contact between our bodies, or senses, or both, and some elements in the world outside or some element in some part of our own body, and this contact produces a change in us. Of course we become aware of these sensations, or as we generally say we become conscious of them. There is in the feeling produced by the sensation some amount of intelligence, but not very much. We could never learn much about the

world if it were not possible for us to pass beyond this. Certainly it is important for us to keep our bodies in proper trim in order that they may respond in the best possible way to the envioning elements which constantly play upon them. If we are below par the bitter winds will affect us in an injurious way, whilst if we were strong it would act like a tonic upon us and brace us to further exertions. And it is similar with all the relations of the body to the envioning world. Who stood the trenches best? Who weathered not only the gales but the mud and the dust, the dirt and the privations? Many of you throve on these and came back stronger and more robust than you ever were before. Others went down under the strain; others had various diseases and had to be sent to the rear and even sent home. Those who survived were the fittest; they were those whose bodies had been made fit by training. Their bodies responded to the elements; some drew honey out of the hard conditions, whilst others drew poison. We are then to tune our own physical body as the player tunes his violin in order to get the best out of it. Sensation does not mean exactly this in Psychology, but I don't see any reason why it should not be made to mean this. Let it mean this, and mean everything that helps your bodily organism to live in friendly relationship with the elements of nature so that more and more elements become helpful and friendly to you, and fewer and fewer are found injurious. The author of the Epistles of John says :

“ I write unto you young men because ye are strong.” I am inclined to think that he meant strong physically as well as mentally, morally and spiritually. Nature must be at bottom friendly disposed to us, for it has brought us into existence; it has nurtured us all along the years; the span of human life is increasing beyond the threescore years and ten. Men and women who would have been considered old at fifty a hundred years ago are now often young at seventy. Practising body and mind helps immensely both, and brings them ever closer together. The time has arrived to pay more attention to the body than has ever been paid before. Use it without misusing it; use it in accordance with the written and unwritten laws of nature and with the best customs of the world. The body can be spoiled if it is not cared for, just as a violin can be spoiled if it is not properly looked after.

CHAPTER V

THE THREE LEVELS OF MIND

BUT we must pass on; we must remember that something besides this can be got out of life. Objects in the external world face us; we become aware of them. This is called Perception. As already stated our senses enable us to become aware of objects. We see and hear and touch and taste and smell things. The animals are able to accomplish the same feat. The horse and the cow and the sheep leave certain grasses on one side without touching them. Past experience helps them to know what is good to eat and what is injurious. And even without past experience the very nature of that part of the organism engaged in eating helps them probably to know what to eat and what to avoid without any experience of their own. However, merely seeing or hearing a thing is not enough to know the full nature of that thing. Indeed, depending on our senses alone is not a safe guide in all the circumstances of life. It is enough often merely to live an honest animal life. There is a little intelligence in that kind of life, and certainly there is a great deal of instinct in it, especially in the

animal world. But we must step *beyond* the impressions of the senses if we are ever to understand more fully what a thing means. If we trust our sense of sight alone we are ready to take an oath that the sun moves and that the earth stands still. It is by examining, analysing, correcting the impressions of the sense of sight that people come to know that the earth moves. Of course we have to use our senses; very often they give a correct view of things, but we cannot even know that the surface-view of things given by one or more of the senses is often correct unless we go deeper and ask the *mind* what it has to say concerning the things which lend themselves to the senses.

Here, then, we come to the mind proper. You now *observe* the object; you *attend* to it very carefully. You now shut out all the other objects that want to rush in to prevent you from seeing deeper into the thing than was ever possible by means of the senses alone. There is only one way to keep the mind from wandering, for if it wanders the deeper powers of mind never come into activity. That way is the way of *attending* to the object you have in front of you. You must concentrate—focus—the whole of your attention upon it. And you will soon find that you are beginning to see the object in a *new light*; you are able to correct some of your former impressions with regard to it; you are able to add other impressions which were unknown to you before. By doing this three results at least will follow. You see more

in the thing now than you had ever seen before; and there is more in you through the effort than there ever was before; and finally this more that is now in you will remain in you as an additional power to tackle your object the next time it appears, and to tackle, perhaps, a hundred other objects as well.

But I have no space to go into this matter in a fuller way. My main object now is to show that this is absolutely necessary for us, and that it is quite possible for you. In doing this lies the pathway of your development, which is a pathway to reality at the same time. In not doing this lies the mental stagnation and strangulation of our lives. Others have done this—they have concentrated deeply, for years on objects; they have extracted, some of them, the secrets of nature, and others have extracted and assimilated what the men of genius had made clear. Think for a moment of the myriad great things to be found in the books of the great men of the world. Think of the myriad more meanings that can be found in nature and in human society around us. But what is the good of the things being there in closed books, or in hidden nature, or in the travails of human society? The question is, Are *we* there to face these to make their meaning a little clearer and deeper for ourselves? If nobody is there the progress of the world comes to a standstill. And you and I have no right to expect others to be there, others to bring the benefits to us. Thank God there are many there

battling against the demons of ignorance, battling for a deeper view of the universe and of human life. Why are we not there? Why are we mere spectators—merely looking on with vacant eyes and open mouths? The cat and the dog on the hearth are looking at us reading and understanding our book, or working out some mental problem. They cannot enter into the game, poor things, at all. And they look upon us as gods because we can do things which they cannot do. But all of us can enter into this human work of the training of the mind; we can all sink deeper into the meanings of things.

My plea again is that you should believe this, that you should be ashamed of yourself that you have not started before; start now—this very moment—and your reward will be great. Who knows what you will become? Start now, observe, attend, concentrate, gather every power of mind and body together, continue it, and you will wake up one morning and find that a hundred scattered elements have come to a focus to make you a bigger and higher being than before. See to it that every side of your being is in this business of the unfolding of mind. I know that it is possible for you to do it. If any one can get us to begin, the work is half done. Everything is calling for this power of mind to-day. The pressure of external circumstances is calling for it; the tremendous problems from finance to religion have to be faced anew; the raising of the whole level of human society has become necessary; the country

is having a new beginning, but it cannot thrive merely on a beginning. There is a going on and a going up to be; and we must go on and up together, and thus all of us must come out to help to create a new and higher era in the history of the world and in our own history.

CHAPTER VI

THE FOUR SIDES OF LIFE AND THEIR CULTIVATION

It has already been hinted that we cannot develop our own lives without taking into consideration the life of others. It is true that we often attempt to, and succeed in, cultivating our own lives without being, at the same time, conscious of the innumerable factors that are operating upon us from the outside. But the fact that we are forgetful of these factors does not mean that they do not exist. Not only do they exist, they also demand to be taken into account if the various sides of our nature are to develop. The material with which we have to work for the unfolding of our lives is found outside us. Our particular village or town or country is outside us, and we cannot live without what it has to offer us—its lights, its water, its drainage, and we require the best of these. Thus the *civic* life is indissolubly connected with us. Our particular *vocation* is outside us. The office, the shop, the factory, the school, the farm—all these are outside us. And we earn our living from some kind of vocation or other. Our particular life, if we are

genuinely bent upon it, must get the material from outside, and must get a good deal of material which is not to be found in our village or town, or even in our particular vocation. We shall always remain comparatively small men and women if we do not get outside the material of the civic life or of the vocational life to something still more comprehensive. We cannot know even our own village or our own vocation unless we know a good deal outside both. We are bound to know something with regard to the universe and human life. We want to know (as far as it can be known) how the world came to be what it is on its natural and historical sides; we want to know how the great thinkers of the ages reflected upon the universe and life; we want to know how the great poets and musicians of the ages conceived and sang of the universe and life; we want to know who were the great artists and what are the works which they have produced for the increased joy of human life. Is it not an incalculable loss to miss all this? Will there not be something of very great value absent in life if we are strangers to such knowledge? You will answer that there will be something great absent in life—something which, were it present, would have lifted the whole of our personality to a higher level, something which would have unfolded the appreciative side of our nature. This is the *cultural* side of life.

It is certainly true that much of the cultural side of life has to remain almost untouched in the early

years of manhood and womanhood. The duties of the vocation demand so much of attention and energy. But there arrives a time when the vocational work becomes easier. But whether it becomes easier or not, we must attend to the cultural side of life if we are to be spared from missing something which could have refined and ennobled the whole life.

But there is a fourth side which must on no account be ignored, the meaning and significance of which is often misunderstood. I am referring to the *religious* side of our nature. It is not meant here that the three other sides of our nature, if properly unfolded, have no religious significance. They have great significance for the ascent of life, and whatever has significance in this respect is religious. But the religious view of life is not a view which is apart from the three other views, but something which supplements the other views—something which enables us to experience our relationship to truth, goodness, beauty, and holiness, not merely as these are present in us on the planes below religion, but as they somehow constitute the very meaning of the universe and life. To the highest object that we can conceive we give the name of God. To God we give worship and adoration; we fix our deepest attention upon this—the permanent and highest—and long to approximate towards this goal of perfection. We then see the meaning of the universe and life in this light as constituting infinite truth, goodness, beauty,

love, and holiness. All this is to be discovered in the Four Gospels as having been realised by the Founder of our Christianity. Christianity is then the climax, the coping-stone, of the true training of our life. Let that life be of one piece from the bottom to the top—from our sensations to God.

The object of this little book is not to unfold this final aspect. You must turn to other books for the significance of all this. But I could not close the little volume without saying a word as to the insufficiency of all things if this spirit of religion were absent. And when this true spirit of the Christian religion is present there is present something that casts a glow and an ardour over the whole of life—something which gives us the peace which passeth human understanding, something which carries us through life and through death, and which gives us the taste of life eternal in the midst of all the changes and illusions of time.

All this can be yours and mine. May it be, my dear young people, the possession of you all, so that you may contribute a factor towards the nearer coming of the Kingdom of God upon the face of this country and of the whole earth.

BOOKS RECOMMENDED FOR FURTHER READING

Primer of Physiology, by ALEX HILL. (Dent.)

Know Your Own Mind, by W. GLOVER. (Cambridge University Press.)

Primer of Logic, by the late Professor JEVONS. (Macmillan & Co.)

Psychology, by W. McDOUGALL. (Williams & Norgate.)

After a careful study of the above the following two classical volumes may be studied to a very great advantage :

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